THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"There is only one key to success, and that is perseverance. Let nothing daunt you, and if really in earnest and resolved to conquer, you must win."—DE SALES.

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THE SABBATH DAY.

(*Continued from page 20.*)

Was the law of commandments designed to be perpetual—everlasting?

Gesenius in his Hebrew Lexicon, page 612-B, says, "Often also of time, future, ever, forever, evermore, in such a way that the *terminus ad quem*, as it is called, is to be determined from the nature of the subject—Olam is, therefore, sometimes put for all the days of one's life." Therefore Olam with the above-named meanings, does not necessarily mean eternity. Therefore the Sabbath covenant was used under the term "Olam" (Ex. 31: 15, 17), just as it was used in relation to the law of circumcision (Gen. 17 : 13), also the passover (Ex. 12: 14), the covenant of salt (Numbers 18: 19), the Sabbath offering (Lev. 25, 26: see also Lev. 24: 8, and II. Chron. 2-4), the old order of priesthood (Ex. 40: 15). The same term, "Olam," used in each instance, is identical; therefore, if the old Jewish Sabbath was to be perpetual, everlasting, eternal, as the seventh-day people would have us believe, then why should the others mentioned above fall into disuse and become null and void?

The Sabbatarians refer us to Matt. 15: 18, "One jot (yod) or tittle shall in no wise pass from the law till all be fulfilled." "Therefore," say they, "this part of the law is to continue from eternity to eternity." Then what is the law from which one jot or tittle shall not pass? Let us go to Ex. 31: 14, where the law with the penalty is given and read, "Every one that defileth it (the Sabbath) shall surely be put to death."

That this was in force with ancient Israel is amply proved from Numbers 15: 32 to 36, where a man was found gathering sticks on the Sabbath day, with which to keep himself warm, and he was stoned to death at the command of the Lord, and in accordance with this (Israel's) law. We ask if the law is in force to-day with relation to the penalty, and the answer comes, "No! We dare not stone people to death to-day." And yet the *penalty of the law is more* than "one jot or tittle of the law" which the Sabbatarians say will not pass away until all is fulfilled. Let it be understood here, that "jot" (yod) is the smallest letter of the Hebrew alphabet, and "tittle" the space between the words of a Hebrew phrase. If, then, there should not one jot or tittle pass unfulfilled from the law until all was fulfilled, and the penalty has passed from the law, does it not argue that all is fulfilled?

Again, the law says, "Ye shall kindle no fire throughout your habitations on the Sabbath." If one jot or tittle shall not pass from the law, then even the seventh-day people are under condemnation of the law, which they, in their zeal advocate. "But," say they, "people living in cold countries could not live the old law as strictly as Israel could." Where is there such elasticity to the laws, as set forth in the Bible? One had better freeze to death obeying the command of the Lord, than be stoned to death for disobedience. Reason and scripture teach that the law is either done away, or all is binding. We call upon the advocates of the fourth commandment to bring from their sacred archives the repealing act of God, doing away with the penalty affixed to the law, or forever hold their peace. The trouble here is, as in many other instances, people try to tell God what He means by His word, instead of allowing Him to speak for Himself.

The Sabbatarians say "the ceremonial law" was abolished in Christ. Again, we ask, where do we find the term "ceremonial law" in the Bible? Nowhere! It is an invention of phrase geniuses, pure and simple. No such separation of God's covenants and commandments have ever been, nor ever will be. Joshua 8: 30-35, shows that he wrote upon "the stones" the copy of the laws of God given to Moses. In verses 34 and 35 we read, "And afterwards he read all the words of the law, the blessing and cursing according to all that is written in the book of the law. There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women and the littles ones and the strangers that were conversant among them." No separation, modification, or distinction shown here between the so-called "Ceremonial" and "Moral law."

The Lord says, "I will cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." (Hosea 2: 11.) There can be no question here, that "her" referred to Israel's Sabbaths, etc. Let us go back to Lev. 23: 32, "In the ninth day of the month, at even, from even to even, shall ye

celebrate your (whose? Israel's) Sabbath." That Hosea and the writer of Leviticus had in mind the same day goes without successful contradiction.

Thus we see from the Old Testament that there is no little uncertainty as to just which day of the week now would be the Sabbath, owing to the changes in our calendar, as already pointed out. Also that the old Jewish Sabbath was given to Israel, and from reading Hosea 2: 23, we now clearly see that these covenants were to be abolished when the gospel was sent to the gentiles. The law has served its purpose and ceased by limitation. Let us now examine the New Testament and see what we have in support of a change in the law which was "written on two tables of stone." It has been clearly shown (Ex. 16: 25, 30, and Jeremiah 31: 32) that the Sabbath law was part of the covenant which the Lord made with Israel, when He took them by the hand to lead them out of Egypt. Let us hear Paul's testimony given to the Hebrew saints, who were a part of the children of Israel whose law was changed. He refers us (Heb. 8: 8, 9) to the above prophecy of Jeremiah and in the 13th verse says, "In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Also Heb. 8: 6, "But now hath he obtained a more excellent ministry, by how much also he is the mediator of" (of what covenant? the one Moses spoke of? Nay, verily, listen) "a better covenant which was established upon better promises." Also Heb. 7: 12, 16, 18, 19, "For the priesthood being changed, there is made of necessity a change also of the law. * * * Who is made not after the law of carnal commandments, but after the power of endless life. * * * For there is verily a disannulling of the commandments going before for the weakness and unprofitablenes thereof. * * * For the law made nothing perfect, but the bringing in of a *better hope* did." "For if the first covenant had been faultless, there should no place be sought for the second." (Heb. 6: 7.)

Deuteronomy 5: 2-15, tells us what the covenant was which was not found faultless. (See also Deut. 4: 12, 13.) "Oh horrors!" says one, "if the ten commandments are to be done away, people would become idolators, they would steal, kill, bear false witness etc., etc., with impunity." But hold! Not so fast! If the new covenant was a better one as Paul styled it, would it not positively forbid these things also? If the old law said, "Thou shalt not steal," and the new law was a better one, would it not strictly prohibit stealing? God, did not do away with the old imperfect law until He had fully established a better one. The one only prohibited stealing goods, money, cattle, and other chattels, but the new law says "any man endeavoring to climb up any other way is a thief and a robber." The one says, "thou shalt not kill"; the other, "Whosoever hateth his brother is a murderer." (I. John 3: 15.) The one says, "Thou shalt not commit adultery"; the other, "he that looketh upon woman to lust after her hath committed

adultery with her already in his heart." The first commandment reads, "Thou shalt have no other God before me." The better law says, "One God the Father of all, who is above all, and through all, and in you all." The new law, against and defining idolatry is found in Col. 3: 5: "Mortify therefore your members, fornication, uncleanness, inordinate affection, evil concupiscense and covetousness which is idolatry."

We could go through the entire list of commandments and find their superior's in the new covenant, based upon higher and more exalted principles, than can be possibly found in the "faulty covenant whereby none could be made perfect." If, therefore, the law has not been repealed respecting the old Jewish Sabbath, why does not God curse transgressors as He did in ancient times, as recorded in Neh. 13: 15, 18? Or, if the fourth commandment was so important, why did not Jesus leave us some word to indicate that importance? All honest Christians must admit that our Lord came to "fulfill the law" by giving us a more excellent covenant whereby perfection could be attained. Paul says, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5; 4.) Surely these words are a rebuke, stinging enough to bring people to realize the merits of Christ's sacrifice for mankind.

The old law is referred to in the Bible as "the yoke of bondage," the new as "the perfect law of liberty."

The teachings of the early Christian Church, no less than the teachings of individuals, are given greater force through practice than through precept. In fact, every ordinance of the gospel of Christ is proven almost entirely by reference to the practice of the early Church, so far as the Bible is concerned, which serve as examples for our following. The history contained in the Bible of ordinations, mode of baptism, manner of conferring the Holy Ghost, healing the sick, etc., is no more valuable to the Church than the history giving the practice of the early saints respecting the Sabbath day.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." (II. Cor. 5: 17.) Jesus tells us, "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." (Mark 2: 27, 28.) This clearly shows that the Sabbath day was in mind when Paul said, "All things are become new."

(To be continued.)

Let him who desires to see others happy make haste to give while the gift can be enjoyed; and let him who seeks his own happiness reflect that while he forms his purpose the day rolls on, and the night comes when no man can work.—JOHNSON.

BIRMINGHAM PRIESTHOOD AND DISTRICT MEETINGS.

On Saturday, January 8th, 1910, President Charles W. Penrose of the European Mission met with President L. H. Durrant and thirty-six traveling elders of the Birmingham conference in their regular monthly priesthood meeting at 362 Dudley Road, Birmingham. The elders gave in their monthly reports and expressed a desire to increase their efforts during the coming year.

President Penrose said he was well satisfied with the labors of the elders for the past year, and was delighted with the earnestness which they exhibited for a continuance of their diligence. He gave much encouragement and valuable instruction upon many doctrinal points. Also suggested that we honorably release Lorenzo H. Durrant as president of the Birmingham conference, to return to his home in Zion, with a vote of good will and confidence and invoking the blessings of the Lord to rest upon him in the future as they have in the past. In behalf of the elders of the conference President Penrose presented him with a solid gold signet ring, as a token of their love and esteem, which was received with deep feelings of appreciation by the recipient. President Penrose further proposed that Elder Thomas F. Greenwood be sustained as president of the conference, which was made unanimous by the votes of the elders.

Elders Niel S. Forsyth, William E. Crane and Thomas D. Peterson also received their releases, and Elder Joseph H. Parkinson was transferred to the Eastern States mission.

Sunday afternoon and evening a District Meeting was held in the Assembly Rooms, Wretham Road, Handsworth, Birmingham. Presidents Charles W. Penrose, Lorenzo H. Durrant, Thomas F. Greenwood, twenty-one traveling elders and many saints and friends from the Birmingham and nearby branches were in attendance. The spirit of the Lord was made manifest in both sessions, and all present enjoyed a real spiritual treat.

At the afternoon session there were about one hundred persons present. After singing, prayer by Elder Elisha Peck, Jr., the sacrament was administered by Elders Ernest A. Cooke and W. N. Moses.

Elder William E. Crane said he was thankful for the privilege he had of coming into the mission field to proclaim the gospel and being permitted to remain until he had filled an honorable mission. Quoted, "The letter killeth but the spirit giveth life," and explained how the statement was being fulfilled; the first part by the different sects attempting to teach according to the letter, the latter part by the growth of the great latter-day work, which is led and directed by the Spirit.

Elder Thomas L. Peterson dwelt briefly upon faith and charity, and explained how both of these principles were made prominent in the origin and establishing of the plan of salvation by the

Savior, and that it was through the lack of both that the world had drifted into darkness. He also bore testimony to the restoration of the true gospel, and felt thankful for the privileges which had been granted him during the past two years.

President Penrose said the chief object of his visit was to meet with the elders and arrange for the release of President Durrant and appoint his successor. He emphasized the fact that in this great latter-day work it is necessary to have successors or the authority to officiate would soon be taken from us, as it was in former times when the apostles were slain, leaving no one with authority to succeed them. He explained how men were chosen to fill vacancies in the church in ancient times, and how the Lord has instructed that successors should be chosen in these latter times. He then reasoned on the fact that a successor to a king must be a king, and successors of apostles must be apostles, but those who claimed to have apostolic succession had no claim to being apostles, or prophets, and the world had been for centuries without revelation or divine authority to act in the name of the Lord. He explained the order of succession in the Church to-day as established by direct revelation, and quoted from the Doctrine and Covenants and the Bible to prove the perpetuity of the Church and kingdom of the latter days. Proved that there had been no break in the line of succession from the date of its organization to the present time, and testified that it would "stand forever." It was through this succession in the organization and offices that the Church is growing and will continue to grow and fill the whole earth. It is not dependent upon the life of any man, but will grow and flourish, led by the Spirit of the Most High. Said we are sorry to lose Brother Durrant, as he has done a great work, but we have a man to take his place, and hoped Brother Greenwood would be indeed a successor to him and a comforter to the saints. He exhorted all to do their duty, then they will eventually be crowned with glory, power and dominion, and Christ Jesus, who is the head of all, will come in His glory as the Great King who will reign over all.

The evening services commenced at 6:30, with a congregation of about two hundred. Singing, "O ye Mountains high." Prayer, Elder Joseph A. Vance.

President Durrant spoke from the text: "Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets." (Amos 3: 7.) Bore testimony that the Lord is to-day revealing His mind and will to His chosen servants. That our mission here is for the purpose of declaring the same to the people. Felt thankful that he has been permitted to come here and fulfill his calling. Was also thankful for the great success of the conference during the past year in getting the truth before so many people and adding a goodly number to the fold. Desired that the coming year would be even more successful. Said the Church is

growing in all the world, and it requires much effort on our part to keep pace with it.

President Greenwood explained the essentiality of new revelation from God to show the people the right path to salvation. Bore a sincere testimony to the restoration of the gospel with all of its gifts and blessings, and exhorted all to give due consideration to the words which would be spoken to-night by one of the apostles of the Lord.

"O My Father," was sung by Elders Scott B. Brown, A. B. Gunnell and L. C. Corbridge.

President Penrose said he hoped those present had paid attention to the testimonies of two of the faithful servants of the Lord, who had just preceded him, and explained that the reason so many people reject such humble and positive testimonies was because of the workings of the power of the evil one. He showed how Satan commenced his work in the Garden of Eden, continued it with Cain after the fall, and on till the time of Noah's preaching and the flood. After that great destruction the adversary began again his evil work, and the two influences—the spirit of light and the spirit of darkness were in the world, the vast majority of mankind yielding to darkness rather than light and hating and persecuting the followers of the Prophets. The speaker traced this tendency down through the ages during the days of Christ and His Apostles and thence to the present dispensation, the saints of these days being persecuted like the saints of old. He explained the consequences of violated law, showed the plan of redemption from original and individual sin, the atonement of Christ, the ordinances of the gospel and the necessity of obedience as well as faith. He proved the general apostasy, testified to the restoration of the Church of Christ and Divine authority, quoted from the Scriptures concerning the redemption of the earth, the binding of Satan and his hosts, the overthrow of injustice, tyranny and oppression and the full establishment of the reign of righteousness and equity and peace. Exhorted the great number of strangers present to obey the gospel of faith, repentance and baptism for remission of sin, promising them the witness of the Holy Ghost, and gave timely counsel to the elders and saints to live by the principles of purity and truth, that they might receive glory and exaltation with Christ eternally.

The meeting was closed by singing, "We thank Thee, O God, for a Prophet." The benediction was pronounced by Elder A. B. Gunnell.

W. N. Moses, Clerk.

After all, the kind of world one carries about within one's self is the important thing, and the world outside takes all its grace, color and value from that.—Lowell.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 20, 1910.

THE DUALITY AND UNITY OF MAN.

In the issue of the *Millennial Star* of January 13th, we gave some account of the series of sermons delivered in Belfast by Rev. Dr. Murphy, and alluded to the storm of opposition which those discourses had invoked among the different sectarian denominations. It has been attacked from different points, but none of his assailants have been able to overcome the scriptural quotations and logical arguments presented by the distinguished preacher.

The most vehement of his antagonists are members of a society which holds as its chief tenet the entire dissolution of man at death. Its adherents are popularly known as "soul-sleepers," because they believe in complete unconsciousness of the human being at death, but a resuscitation at or before the last judgment. Some of them take the ground that this will be a partial resurrection, *i.e.*, of those who are "in Christ," and who will inherit eternal life, while the rest will remain unquickened. Others of their number believe that the resurrection will be universal, but that only the "saved" will inherit life eternal, and the rest will be destroyed entirely. There is still another class among them who believe that all will be raised from the dead, and will be judged "according to their works," but that the doomed, who have not received Christ while in their mortal state, will be consigned to "everlasting punishment," from which there will be no redemption. But they all repudiate the doctrine of a personal, spiritual identity between death and the resurrection from the dead.

This belief with the variations we have noted has sprung from "private interpretations" of a number of scripture texts, and the ignoring of other texts which flatly contradict that peculiar notion. Here are a few of the most frequently quoted passages in its support: "In the grave there is no remembrance of thee"; "In the grave who shall give thee thanks?" "The dead know not anything; there is neither good nor device nor wisdom in the grave whither thou goest"; "There the prisoners rest together; they hear not the voice of the oppressor; the small and the great are there, and the servant is free from his master; He takes away their breath, they die." "The soul that sinneth shall die." These

are a few of the most prominent references in common use with those who believe that the entire being of man goes into the grave, with the exception of the breath which leaves the body and which they claim is the "spirit" spoken of in the Scriptures, where the original word translated "soul," "spirit," "breath" occurs, it is said, sixteen hundred times.

The great error into which those people have fallen is caused by an endeavor to make the original word signify the same thing in English whenever it occurs in the scriptures. The Latter-day Saints, like the former-day saints, have "a more sure word of prophecy" by direct present revelation, which enables them to perceive the meaning of the words of the prophets and apostles of old, and "rightly divide the word of truth." The word of the Lord in these days declares that "man is spirit," and that man—"that which is spirit, was in the beginning with God," that Jesus the Christ was "in the beginning with the Father, and was the first-born"; that "the spirit and the body is the soul of man," and that "the resurrection from the dead is the redemption of the soul."

Thus it will be seen that man's real identity is "that which is spirit," for which on this earth a body is prepared. As it was in the case of the Savior, so it is with all his brethren, except that He who was "the first born among many brethren" in the spirit state, was "the only begotten in the flesh." "Wherefore in all things it behooved him to be made like unto his brethren"; "forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same." This is made very plain in chapters one and two of the epistle to the Hebrews.

Now while it is true that the English word "breath" is used in some parts of scripture in the manner quoted by the "soul-sleepers," it will be found on investigation that the writers when speaking of the condition of the dead, whose breath has departed, and who have no knowledge or wisdom, refer most distinctly to the mortal part of man when "the dust returns to the earth as it was." It is the condition "in the grave" that is mentioned. Those writers were not alluding to the existence of that part of the individual which thinks, knows, stores up information, gains wisdom and becomes brighter, more intelligent and spiritually strong while the body is gradually becoming enfeebled and going down to dissolution. It is "in the grave that they know not anything"; it is there where all are alike, the rich and the poor, the small and the great, the servant and the master, the king and the peasant. For instance, the psalmist David who says, "for in death there is no remembrance of thee," right in the same Psalm (6) says, "Oh Lord, heal me for my bones are vexed, my soul is also sore vexed." He thus makes a distinction between the body and the soul or spirit.

If the context to the other quotations relied upon by those people is diligently compared with the text, it will be readily dis-

covered where they make their mistake. Also the absurdity of confounding those scriptural expressions of "soul" and "spirit" with the word "breath" when they clearly signify something altogether different and superior to the breath of the body, will be seen without difficulty. Many expressions in the book of Job are cited in support of the "breath" theory as equivalent to "spirit"; but how will this harmonize with that notion: "I will not refrain my mouth, I will speak in the anguish of my spirit, I will complain in the bitterness of my soul." (Job. 7: 11.) Substitute the word breath for spirit or soul, and where is the sense? Or this to be found in Job. 4: 13-16: "In thoughts from the visions of the night, when deep sleep falleth on men. Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice saying, shall mortal man be more just than God?" If spirit means "breath," why should fear be caused thereby, and why should the attempt be made to discern "the form thereof," and what sort of an "image" would the breath make?

Coming to the New Testament, why were the apostles to whom the resurrected Christ appeared, "terrified and affrighted, and supposed that they had seen a spirit, and why did Christ explain that "a spirit hath not flesh and bones"? (Luke 24: 37.) Again, "God is a spirit, and they that worship him must worship him in spirit and in truth." How will it do to say God is a *breath*, and we must worship him in *breath*? And further: "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." (John 3: 5.) Is it essential to be born of "breath" to enter into the kingdom of God? Take Paul's writings and substitute the word "breath" for "spirit." Try it on Romans 8: 16: "The spirit itself beareth witness with our spirit that we are the children of God." Read it thus: The *breath* itself beareth witness with our *breath*, etc. So with Rom. 1: 9, "For God is my witness whom I serve with my spirit in the gospel of his Son." Did Paul simply serve God with His *breath*? Then we read of God that "He maketh His angels spirits." (Heb. 1: 7.) Does it mean that He maketh His angels *breaths*? How can a man be "absent from the body and present with the Lord"? If there is not "a spirit in man," as the Bible declares there is, why did Paul, when speaking of being "caught up to the third heaven," declare that "whether in the body or out of the body he could not tell"? (II. Cor. 12.)

In the text quoted by Dr. Murphy, which his opponents cannot get around or reason out of fact and verity, how would it read if we substituted "breath" for spirit? "For Christ hath once suffered for sins, the just for the unjust that he might bring us to God, being put to death in the flesh, but quickened by the *breath*, by which also he went and preached unto the *breaths* in prison"? (I. Peter

3: 18, 19.) Let us try it on Revelation 6: 9-11, "I saw under the altar the *breaths* of them that were slain for the word of God and for the testimony which they held * * * and white robes were given unto every one of them." Fancy! White robes given to everyone of the *breaths* of those under the altar, who asked God to "avenge their blood of them that dwell on the earth." So with the "souls" of them that were beheaded for the witness of Jesus whom John saw in the vision. How could he see the *breaths* of them that had been slain? There are many other texts in the Old Testament and in the New that we might present in the same way, which with the interpretation put upon them by the objectors to Dr. Murphy's discourses would appear equally ridiculous. If there is a case of "making the word of God of non-effect," surely it is their's.

Take the simple, natural, and evident doctrine that man is composed of a rational, permanent, spiritual personality, incorporated in a body framed out of earthly elements in which he gains experience and an understanding of the grosser things in the cosmos that he could not otherwise obtain, that these elements can and will be quickened and made immortal like the "glorious body of the Son of God," and that the intelligent, responsible, spiritual entity will have to give an account for "the deeds done in the body," and will be judged "according to his works," and the old scriptures handed down to us from the past will be made clear on these points, and we will be able to distinguish between the "breath of life" which is inhaled and exhaled while the body is animated by the spirit, and the individual soul or spirit, which is a son or daughter of God with Jesus Christ as our elder brother and our Redeemer, whose precepts and commandments we must observe in order to follow him and come back into the society of the Eternal Father in His glorious presence forever.

Modern revelation brings all this to our comprehension, and unites with ancient revelations to manifest the wisdom, power, justice, mercy and glory of the Everlasting God, operating by His ever present divine Spirit for the elevation and salvation of the children of men.

C. W. P.

POINTED PARAGRAPHS.

THE ability to work comes by experience in doing. Do you desire to be busy, are you busy? Then you have the spirit of your work.

There is no finality to truth. Truth is a continual unfolding of cause and effect, the manifestation of the law to law; which is, and ever shall be, endless research, which is eternal progression.

We should not look with regret upon the past but only as lessons to be learned from experiences gathered along the way, to

fortify us for present events. This moment, only, is ours. The future is not, we have no lease upon time; so the question that confronts us is, if we cannot well use one hour of time, what do we want with an eternity. If this moment is well spent the future is safe.

There is not one of us who can tell perfectly the "Story of Mormonism." If I could tell it all, and no more could be learned out of it, then so far as I am concerned its mission is completed, and I must seek another field of progression; but not so, for as Newton put it, we are but gathering some of the beautiful shells that lie upon the shore; the vast eternal ocean lies before us.

He who obeys shall succeed at his undertaking; he who will not shall surely find all the cares, troubles and sorrows this world can give.

Idleness means stagnation, stagnation means disease, disease means death. This is true temporally and spiritually.

He who seeks for an excuse to break a law, will continually find himself in transgression.

He who seeks excuses not to work, kills time; and time dead on our hands, like all other dead things, leads to decay and death.

The moment in which we find ourselves idle, we find sin; idle moments are the most to be dreaded, because the most dangerous of all time. The dark hour, is the hour of idleness.

Obedience leads to success, success means conquest, conquest means victory, and the first to learn obedience must be self. "He who has more obedience than I, masters me though he raise not a finger."—Elder John T. Barrett of the Rhode Island Conference.

AN EXPRESSION OF THANKFULNESS

The following letter received from one of the families helped by the Sisters of the Relief Society of the Pudsey branch during the holiday season just past, expresses pretty nearly the sentiments of scores who received such aid and good cheer in various parts of this mission:

"70 Bell Lane, Bramley, Nr. Leeds,
January 8th, 1910.

"Beloved Sisters:—It is with joy we write you at the beginning of another year and express our thanks for your timely help. Neither pen nor tongue can express the thankfulness of our hearts for your loving sympathy and kindness. You have brought joy and gladness to our hearts. It is not merely the gift, but the knowledge that it bears with it the love and sympathy of each member of the society. The tree is known by its fruits and actions speak louder than words. Your kindness has attracted the attention of our neighbors, also, who have spoken to me of the consider-

ation of the sisters who visited us in our affliction and lightened our burdens with songs and sympathy. We wish you joy, dear sisters, and may this year be happier than any that have passed.

With love,

BROTHER AND SISTER METCALFE."

FROM THE MISSION FIELD.

A Relief Society Organized.—A Relief Society of the Walsall branch (Birmingham conference), was organized at the sacrament meeting Sunday, January 2nd, 1910, under the direction of President L. H. Durrant. At a special meeting called January 4th, 1910, the following sisters were set apart with Elizabeth A. Carter president, Clara A. Bailey and Lucy M. Scott as counselors respectively, Lily Owen, secretary, and Mabel Brown, treasurer.

Arrivals.—The following named missionaries for the European mission arrived January 17th, 1910, per s.s. *Canada*: Marriner S. Eccles, Christopher C. Brown, Ogden, Utah; Vance D. Walker, Mendon, Utah; Fletcher B. Hammond, Moab, Utah; Joseph A. Josephson, Brigham City, Utah; James M. Grant, American Fork, Utah. Norton R. Pixton, Taylorsville, Utah, and Willard Richards, Salt Lake City, arrived at Southampton the same day per s.s. *New York*.

Appointments.—The Elders who arrived for Great Britain, January 17th, 1910, have been appointed to labor in the following conferences: Marriner S. Eccles, Willard Richards, Scottish; Vance D. Walker, Fletcher B. Hammond, Norwich; Norton R. Pixton. Manchester; Christopher C. Brown, Sheffield.

Baptisms.—One more member was received into the Church by baptism at Belfast (Irish conference), January 11th, 1910, the ordinance being performed by Elder A. H. Powell. A baptismal service was also held at 40 Donegal Street Chambers, Belfast, on January 15th, 1910 when baptism was administered to two persons by Elder W. S. Beatie. Confirmations followed the same evening.

A baptismal service was held at "Deseret," High Road, South Tottenham London, N., January 16th, 1910, when two persons were baptized by Elder John Eccles, Jr.

Another member was added to the Portsmouth branch of the Church (London conference) by baptism in the harbor on January 13th, 1910, Elder Lester J. Robbins officiating. The convert was confirmed the same day by Elder J. H. Carter.

Successful Socials.—On January 5th, 1910, the saints and friends of the Hull branch (Grimsby conference), assembled at Forester's Hall to listen to the program of songs, recitations, etc., which was rendered in an interesting, entertaining and pleasing manner, by the children of the Sunday School. The children were given a "tea" at 5 p.m., after which they were entertained in games and social pastimes. Their appreciation was shown by their cheerfulness from the commencement until the conclusion of the evening's entertainment.

A successful social was held by the saints of the Stratford branch (London conference) on the evening of January 6th, 1910. The saints, to the number of sixty, met at the Workman's Hall at 6 p.m. All enjoyed themselves in various kinds of games or social chat, after which refreshments were served. Then followed a well-rendered program, consisting of songs, recitations and piano selections. Many friends were present and partook of the sociable feeling that prevailed.

A delightful Sunday School social was held on January 8th in Sheffield branch (Sheffield conference), in the Meersbrook Vestry Hall, under the direction of the superintendency. A five o'clock tea was given the children of the kindergarten, primary and intermediate departments. At seven o'clock the parents, with many of their friends, assembled to listen to the excellent program in which the children took part. During a recess in the program, each of the children was given a beautiful book as a reward for faithfulness in attendance. President J. H. Eardley made the presentation speeches. There were nearly one hundred and fifty people present. It was one of the most pleasant socials ever held in the branch.

An enjoyable social was held in the Coventry branch of the Birmingham conference, Monday evening, January 10th, 1910, at the home of Sister C. M. Caton, 141 Stoney Stanton Road, given by the saints in honor of Elder Niel S. Forsyth, who is returning to his home in the valleys of the mountains, after filling a very successful mission. Elders William Woolford and D. G. Selman were present. The evening was spent in playing games and singing, etc., after which a very nice luncheon was served. Elder Forsyth was given several very nice presents in loving remembrance of the saints and his friends.

A farewell social was held on Tuesday night January 11th, 1910. in the meeting room of the Kidderminster branch (Birmingham conference), in honor of Elder Joseph S. Parkinson, who has been transferred to the United States. The program of the social showed the excellent entertaining talent this small branch affords. Elder Parkinson has labored here only six weeks, yet as a token of love, respect and appreciation of his faithful labors he was presented with a handsome walking stick by the saints and friends of this branch.

A splendid social was given the children of the Sunday School

of the West Hartlepool branch (Newcastle conference) on the 13th inst. This social was to have been given during the week between Christmas and New Year's day, but the hall could not be procured. £1 3s. 10d. was gathered, by two young sisters, with which oranges and sweets were purchased. The older sisters baked cakes and prepared sandwiches, all of which were passed around among those present. A lengthy program was well rendered, the children taking part. There were about one hundred and twenty-five people present, many of them investigators and friends. Everybody present was well pleased with the event.

A very successful entertainment was held on the 12th inst., for the children of the Darlington branch (Newcastle conference) and each child under fourteen years of age was given a small prize. Refreshments were served at intervals. Many strangers were in attendance and spoke highly of the party.

A very successful branch social was held on Thursday evening, January 13th, 1910, in Portsmouth (London conference). There were both saints and investigators present, and all enjoyed the impromptu program of songs, recitations, instrumental music and games. Refreshments were served during the evening.

A very successful Sunday School social was held in Spark Brook branch (Birmingham conference), on the 15th inst, at the home of Sister Shakespear, when twenty pupils were present. At 4:30 p. m., tables were spread with a bounteous supply of good things, which was greatly relished by all present. A nice and appropriate program of songs and recitations was rendered by the Sunday School scholars, after which games of different kinds were indulged in. All was conducted by our good Sisters Shakespear and Adderley, assisted by Elders William L. Parry and David Hyden, and proved to be a great success.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON II.—PETER AND JOHN BEFORE THE COUNCIL.

Text: Acts III, IV: 1—30. Lesson Setting: Time, place, etc.

I. THE LAME MAN AT THE TEMPLE GATE.

1. Why there?
2. How he got there.
3. His age.
4. How healed.

II. EFFECT OF THE HEALING UPON THE MULTITUDE.

III. PETER'S ADDRESS.

1. His powerful testimony.

IV. The Arrest and Imprisonment.

1. Cause.
2. Purpose.

V. The Learned Men Perplexed.

1. Their admissions.
2. Their prohibitions. (a) Peter and John's answer. (Memorize it.)

VI. Peter and John With the Assembled Disciples.

1. Their report.
2. The prayer.
3. Blessings.

(Characteristics of the Church confirmed by this lesson miracles—and persecution).

DIED.

Leatham.—At Milncroft, Lanarkshire, Scotland, December 26th, 1909, Andrew Leatham, aged 68 years. His brother, Patriarch Alexander Leatham of Rexburg, Idaho, has been visiting him for some months past.

Johnson.—At Kidderminster, December 26th, 1909, Sarah Johnson, aged 72 years. Deceased was baptized April 18th, 1907, and was faithful to the end.

Barton.—Josiah Ebenezer Barton, the infant son of Brother and Sister Barton of St. Helens, December 17th, 1909. The child was born August 27th, 1909, and was blessed September 21st, 1909, by President E. H. Williams.

Glassey.—December 31st, 1909, James Arthur, the beloved son of Brother and Sister Glassey, after an illness of about two months.

Gardner.—Sister Elizabeth Gardner of 21 Granville Road, Bristol, born April 8th, 1839, at Nibley, Gloucester, England; baptized December 17th, 1898, by Elder Edwin T. Wood; she was a faithful Latter-day Saint. Deceased leaves a husband, seventy-six years old to mourn her loss.

Newton.—At Macclesfield (Manchester conference), January 8th, 1910, aged thirty years, Emily Newton. Deceased was a faithful member of the Church, and died in full hope of a glorious resurrection.

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